

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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Shaker Communities.

Are they Charitable Institutions for the Body, or for the Soul?

So long as Shakers were known to the religious world as a band of superstitious fanatics, who condemned marriage *per se*, and danced on the Sabbath, it treated them with ridicule as law-breakers, or with silent contempt.

When influential and highly educated men and women belonging to the popular denominations of Christian sects,—Baptists, Presbyterians, Episcopalians, Methodists, etc.,—and not a small company of the priests, "were obedient unto the faith," and put it into practical operation by (where it involved no dereliction of duty, or violation of contracts previously formed), sundering all the ties that bound them to "this vain, this wicked, world"—those of consanguinity, property, and marriage; and these founded societies in different States, they ascended above contempt, and "a great persecution arose." At first, this took the form of personal abuse, and often destruction of property combined with it. Their motives were impugned, and impossible crimes laid to the charge of Ann Lee, and the leaders generally. All manner of evil was said, and often sworn to as truth, until the powers of the Judiciary were evoked to prove these imaginary crimes, and punish the authors and perpetrators thereof. Law-suits were instituted to prevent the holding of property "in common," and thus break up these society-deranging establishments.

In process of time "these Shakers having become reputedly rich, are considered also to have become respectable, and are voted a place among the Christian sects; a prominent position being assigned to them in the theological world, no less than that of having 'modified the religious thought of America.'"—*Dixon*. A new danger besets them; that of popularity, and the "friendship of the world."

Living necessarily in large houses, to accommodate large numbers, the wondering public, not considering how many "families of five" reside and have their homes in one of these great unitary dwell-

ings, which to them look so grand and so much like some individual rich man's mansion, speak one to another: "Are not these Shakers always neat and clean in personal appearance? Is there not ever the glow of content upon their countenances, indicative of well-supplied physical wants, and comfortable, social conditions? Do they ever run in debt? or do any of their members ever end their days in a poor-house? Certainly they must be rich; for what constitutes riches, if it be not a permanent and ample supply of food, raiment, and lodging?"

"And now that we, the discriminating public, have ridiculed, contemned, calumniated, lawsuited—*persecuted*—these Shakers into an American institution, that will neither run out at our bidding, nor be anything but respectable on its own basis; and now, that they have become an object of general curiosity to the political economist, the socialist, the co-operative people; to the moralist, with his "social evil" problems; to the advocates of Woman's Rights, who desire a mixed government of male and female elements, and that taxation and representation should be united; to physiologists, who seek to save bodies first, and souls afterwards, if they need it; to Spiritualists and theologians generally, and to religionists in particular, who behold with awe and reverence the re-incarnation of the Christ Spirit—a veritable Primitive Church—furnishing to the European tourists much of the staple of their books of travel in the United States of America;—the momentous question arises, what are these Shakers for? and to what *use* can we put their successful industrial establishments?" And the answer comes back spontaneously from all people who "have the poor always with them,"—turn them into eleemosynary institutions!! they will, as such, exactly meet the wants of the age in which we live. The aged and infirm, who belong to wealthy families; the merchant who has failed in business, and lost hope in the struggle for pre-eminence; the lone widow, the orphan children, and poor relatives, generally, who are a burden to their friends; how convenient it will be to have them taken into these charitable, public institutions,

where they will receive more than parental and filial care from the religious, the good, the Christian people "called Shakers."

Here follows a specimen letter of the many we receive, omitting the name and place of the writer:

"FEB. 8, 1871.

"F. W. Evans—Can you extend the hospitalities of your society to a married woman and her two girls, aged seven and three years? The mother is educated, intelligent, and virtuous; but is sick with consumption, and cannot do much work. Her husband is so lazy, that he has compelled his sick wife to chop wood, and make the garden; and consequently, as they have no means, she is about to be consigned to the charities of the town.

"If you are able to offer a home to this unfortunate woman, without separating her from her children, please address, with particulars—Mrs. ———; and likewise notify me."

To this appealing letter we returned the following answer, characteristic of our usual replies to such applications:

"MOUNT LEBANON, Feb. 12, 1871.

"Respected Friend—The case which you present is not one that we could do anything with, for several reasons: First: This is not, as many suppose, primarily, an eleemosynary institution for the relief of physical, human suffering. There are institutions especially devoted to that object, and they are above all praise. Second: The woman is not legally divorced, and we do not part man and wife [nor 'forbid to marry']: the law of the land must do that. Third: This is strictly a *religious* order; a home for the souls of seekers after righteousness,—those who are not, and cannot be, satisfied with the righteousness of worldly Christians, who 'marry and give in marriage,' hold private property, and 'fight' about *it* and their *husbands* and *wives*.

"We seek the best (physiologically) the world can produce—those who are 'compelled,' by the wants of their souls—to come, with the intent and hope of making them *better*. We can take a limited number of children of good parentage, who have had a moral and religious training, when old enough to understand somewhat

of our faith and principles—twelve years and upwards,—preferring them at eighteen or twenty-one, when they are free men and women.

Respectfully,

“F. W. EVANS.”

This answer did not give entire satisfaction to the parties applying, as witness the following extract from a subsequent letter:

“Imagine Jesus at table, and refusing food to a woman because she had a husband, and not suffering her little children to come unto him because their mother had not a divorce. I am aware that there are charitable institutions ‘beyond praise,’ but not beyond censure. They do not furnish country air, fruits, cleanliness, employment and home, such as are to a considerable degree found in your societies; and, thinking of the future of the little ones, I thought they would be safest among you. Let me give you this advice, as a lady: Be charitable outside of yourselves; build a workshop, a hospital, a school-house for non-Shakers, and thus show the world that you can spend money for the good of *others*.

“I am, very sincerely, the well-wisher of you and your associates.”

Now we know what the Shakers are for. Each society is to build workshops, and manage them so that the poor can earn a living, and the public be relieved of the English question, “What shall we do with the pauper baby?” and with the pauper question generally; “for, even in famine and captivity, they (the public) will still get children,” without any rational forethought or insight into their future.

Each society is to build a hospital, and nurse the victims of small waists, thin shoes, idiotic, ball-room head-gear, and fashionable air, food and medicines, that the public conscience may be at ease, knowing how the simple Shakers are living upon, and suffering for, *their* sins.

And next, they may erect and officer school-houses for non-Shakers the more readily, as now we are likely to have “A Law for the Protection of Minors,” termed by the *Tribune*, “Norton’s Inquisitorial Bill.” And this will amply protect such children from any mistaken ministration on the part of the Shakers, of their heretical, unorthodox, and unpopular theology, or even of their religion, “which is contrary to all nature;” but of whose temporal “fruits” the public are desirous enough to possess themselves.

This is what the Shakers are for: to provide a home for the *body*, if they do not prove to be so ignorant, and such “obstinate heretics,” that they cannot comprehend their mission in and to “the world” who “marry and give in marriage.”

It appears, upon record, that Jesus did rebuke those who followed him, not because of his miracles—his soul ministrations—but for the incidental “loaves and fishes” with which he had fed their bodies. And the “little children” who constitute heaven, are (in their characteristics of innocence and dependent love of truth) such as have become little children. “Except ye receive the kingdom (which in the latter day was to be established upon earth) as little children” just born into the natural world receive external things from a natural *mother*, and then successively from a father, and brothers, and sisters, they should in nowise enter therein; and not that little children (who are simply used as a figure) *literally* are subjects of a heavenly order, until as *men*, and *women*, they, by their own free agency, travel into it. If “the kingdom” were composed of “little children” physically, they would outgrow the “kingdom” when they come to be men and women.

The suggestion of the above letter writer to the Shakers is not a bad one, at all. It is questionable whether we ourselves have not become somewhat mixed in our ideas of charity, confounding the body and soul together; the Lord’s poor, and “the world’s” poor.

There is no law against love and good works—against charity to the poor and afflicted of *this world*. But, what Believers are able and willing to do for non-Shakers, let it not be done by “taking them into the number” who, from Christian faith, “have all things common,” and thereby attempt to make Shakers of them. But rather, build work-shops, wash-houses, hospitals, and school-houses, or help to support those that are already built.

“Hanging a man” is not a worse use to put him to, than converting a Shaker Society into a world’s charitable institution for the relief of the poor. It would be a desecration, and a double wrong; first, to the real Shakers, by compelling them to associate with paupers, and *then* to the poor, by “compelling” them to become Shakers (if that were possible) in order to have a home for their bodies. Let there be a separation. 7

Lost! somewhere between *sunrise* and *sunset*, two golden hours; no reward is offered, as the loser knows they are gone forever!

E. MYRICK.

1. “If all should be Shakers, the world would run out!” We want none to be Shakers, who copulate *only*, to prevent that terrible catastrophe—“running the world out.”

2. Ye consumptive patients! abandon your diseased animal food—live on *natural* food. GEO. WILCOX.

While the young in Zion are anxious to spread true testimony, let them not forget that a practical working-out of the beautiful theory is just now, more than ever, needful. Jesus’ teachings were plainly manifested in common life; and the conviction of mankind in our day must be, by our efforts, in the same homely manner.

N. A. BRIGGS.

POETICAL.

Morning.

A brighter day is dawning,
Blest Zion, upon Thee!
I see the rays of morning,
Now gilding spire and tree—
I see the cloud-capped mountain
Take on a golden hue,
As up the eastern horizon
The sun appears in view.

Arise! and shake thy garments;
Thy night of rest is gone!
Arrayed in thine adornments,
Come forth to meet the morn!
Hail, with a joyful greeting
The Messenger of Light!
Before whose face retreating,
Are seen the shades of night.

Come, now, and view the landscapes
So splendid to behold;
While Light, as with a mantle, drapes
The Earth in limpid gold.
See, little, pearly drops of dew
All sparkling with delight;
Soon these will vanish from our view,
As have the shades of night.

For, as the Sun ascendeth higher,
The gilded Glory fades;
While radiant Light, like heat from fire,
The shadiest nook invades.
All who within the forest stand,
Are shielded from bright rays;
While those who cultivate the land,
Work in the Sun’s broad blaze.

So, well improve these golden hours
E’er they have passed away;
On wings, the Morning upward soars
To full Meridian day.
“Arise and work,” is duty’s call;
Come forth, the vineyard prune;
And renovate the broken wall
Upon the ground now strewn.

For, all the beasts that roam the fields,
Can enter when they please;
And whatsoever fruit it yields,
Appropriate with ease.
Let more security ensure
The product of this soil,
Although the laborers are fewer
Who in the vineyard toil.

A. E. P., Har.

Soliloquy.

Oh, my sweet gospel treasure!
Oh, my soul-cheering treasure!
All the cross, and burdens vanish
At the sight of my reward!
See! my Fathers and my Mothers!
All my Sisters and my Brothers!
Can the world, with all its glory,
Produce one like unto these?

DOROTHY.

Items.

“I want to be an Angel,” is sung by the multitudes with much sincerity; but the reality of the ideal is not desirable, with the majority, while carnal gratifications are possible. People too commonly live as though they despised the life of an Angel, nor would they be “children of the Resurrection” if they could.

“Do you enjoy yourself?” asked a scoffing inquirer of Br. Daniel Moseley. “Nay,” said Daniel, “I crucify myself, and enjoy Christ!”

The inauguration of Christianity called upon all to forsake the carnal lives of father, mother, wife, husband; and property, such as houses and lands. Has the gospel of Christ changed hands?

The Shakers do not worship Ann Lee; never did. They do not worship Jesus; never did. Jesus was a man—a Jew; Ann was a woman—a Gentile; they were both baptized with the Christ Spirit—this Spirit we worship.

What is Infidelity and Who Are Infidels.

Growth is a law of soul, as really as of the corporeal frame. All truth is, in its nature, adapted to progress. All genuine revelations from God to man are conformable to this law. It follows that all religious creeds, that do not admit of continuous and eternal revelations of the purposes and will of God to man, are of *human*, instead of *divine* origin. It only requires researches into the plan of human progress in divine grace, set forth in the Christian Bible, to perceive the truth that God's requisitions and laws to man in one dispensation of His grace and truth to humanity, are superseded, or transcended, by succeeding dispensations of the revelation of His will to man.

A primary necessity with correspondents, in order to be rightly understood, is a mutual acceptance of the meaning of words and phrases; a want of this precaution has been the cause of fierce verbal contentions among those whose real faith and convictions—whose actual life conditions—were not dissimilar, except in a limited degree.

Since the prefix *in*, negatives words to which it is applied, we are first to look for the signification of "*fidelity*" and to its application to God, Christ, and Religion. As used in theology, *fidelity* means faithfulness to the testimonies of a Creed of religious faith. Hence, *infidelity* is *unfaithfulness* to such testimonies.

Thus, since we have opposition of religious Creeds in what is called Christendom, in this sense, we might have *Christian Infidels*, as well as *heathen Infidels*. And, to illustrate: The Creed of Universalism is Infidel to the Creed of Episcopalianism, since the former teaches the eventual salvation of *all* mankind, while the latter teaches that only an elected few are to be saved, and the remainder are subjects of damnation! Equally Infidel to these two is the Christian faith "*par excellence*," taught by Jesus and his disciples: "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." "Whoso *will*, let him partake of the waters of life freely." "He that covereth his sins shall not prosper; but he that confesseth and forsaketh them, shall find mercy." That is, all who come to Christ, *confess* and *forsake* sin, will be saved!

But, as the creeds of all religions claim *God* as the "Rock of Ages" on which to build their faith, so *Infidelity*, in a wider and more extended sense, refers to a disbelief in *God*. Yet, as there are "*Gods* many, and *Lords* many," and the character and attributes constituting the *Being* which religious people call *God*, vary so widely in the Creedal faith of different denominations called Christian, that, the first subject to be decided in order to determine the question what constitutes an *Infidel* to the Christian's God, is to determine what are the true attributes and true character of the Christian's God.

As God, the Creator of Heaven and Earth, and the illimitable Universe of Universes, is infinite in power and wisdom, so is God unknown *to*, and incomprehensible *by* man, except by revelation; and the God, or the character of God, revealed to the human family of

one era of the world's history, is widely different from that revealed in a subsequent age. And, further, the God revealed to one nation, or class of human beings, differs widely from the God revealed to another class of human beings in the *same* era of the world's history.

Thus, one class of believers in God are *infidel* to another class of believers in God! But, this infidelity is easily seen to be simply *relative infidelity*; that is, the creed of one class of believers in God is *Infidel* to the creed of another class, leaving the question still open, "What is positive Infidelity to God?"

The lowest, most primitive idea of God known to man, is that of *Fetichism*, so called: God, as known to the Africans; consisting of some vast object of wonder or power—as *vast rocks, huge mountains, immense forests, boundless waters, etc.* Their symbolical representations of gods, their idols, are in human form, because this form exists intuitively in the human mind as the highest manifestation of God's creative power. The first act of reason in man is to personify incomprehensibilities, so as to obtain a clear idea of such existing facts.

The second idea of God, manifest to humanity in the ascending scale, was God as a vast, abstract, incomprehensible power, possessing all the prominent passions of man, and the cause of the same; or God, in the character of a vast Producer, Provider, Originator of all things, ministering to man's necessities, or pandering to his desires, good or evil.

In this character man attempts to present God to the imagination of his fellow man, in any form embodying what he most needs or desires—as a *rare plant*, a strong element; as *winds, waters, fire, etc.* This era of the knowledge of God embraces the Grecian Mythologies. For the most part, God is now represented as a *Positive* or *Generative* power, or Being; and the idolatrous symbol was a *BULL*; an *ORB*—as the *SUN*, the *MOON*—Egypt's *OSIRIS*, which, with other Egyptian Idols, was meant to represent whatever acts upon passive matter, for the good of man; or, the *active energy of life*! This character of God was also represented by the Grecians' *JUPITER*, the most powerful of the heathen gods, and the Origin of everything, *good or evil*—the *ACTIVE POWER*. It was also represented by the Musselman's *ALLAH*, the Platonist's *ALL GOOD*, the Theist's *DEITY*, and the Norman's *ODIN*.

The *third* idea, or *first revelation* of God, is religious—*GOD* as a *Ruler of mankind*! yet, incomprehensible to man. This is the first character of God, designated by Moses to the Jews; that is, *I. AM*. A jealous, revengeful, passionate, repenting, changeful and fitful Sovereign, visiting the iniquities of the fathers upon the children to the fourth generation: giving the Jewish law to Moses. This idea of God might have been spontaneously suggested by the want of government in the human family upon earth.

The fourth idea of God, or the *second revelation* of God, was made to Moses, and revealed God as a Parentage, under the Hebrew name of "*JEHOVAH*," literally meaning "*HE,*

SHE." This name was so sacred to the Jews, that they only pronounced it in a whisper, evidently because the time had not yet arrived for the comprehension and declaration of the character of God as a dual Being, Male and Female.

The fifth idea, or *third revelation* of God, is a *HEAVENLY FATHER*; a Being, but a spiritual Being; the Creator of all things, and dispenser of blessings to man; the establisher of *law*, and *obedience* thereto was *LIFE*; disobedience, *DEATH*; a kind, loving, merciful Parent; careful for the good of His creatures; in character the opposite of the Mosaic *I AM*. The law of the *I AM* God, as revealed to Moses, was that of revenge; "An eye for an eye, and a tooth for a tooth;" "Whoso sheddeth man's blood, by man shall *his* blood be shed." This God was in possession of the passions of humanity! Joshua said: "Our God is a jealous God."

The law of the *Heavenly Father* God, as revealed by Jesus Christ was: "*Do good to all, and good only!*" "Ye have heard that it hath been said by them of old time," said Jesus, "thou shalt love thy neighbor and hate thine enemy; but I say unto you, *love your enemies; bless them that curse you; do good to them that despitefully use you and persecute you.*"

The sixth idea, or *fourth revelation* of God, is God as a Dual, Spiritual Parentage, *FATHER AND MOTHER GOD*; kind, merciful, loving and forgiving; not only creating, but *nursing, developing and happyfying* their creatures.

Thus, it is clearly seen, that a human intelligence, who, in any of the former eras of these manifestations of God, had a revelation of God more full and true, in advance of the day in which he lived, would be considered Infidel to the God, or God Character, previously known. Also, the believer in the former character of God, would be *infidel* to him.

It has been said, and we believe truly, that "The God of the Jews was not the God of the Universe;" and, we might truly add, not the God of the Christians! This, to some understandings, may appear *infidel*; but, viewed in its true light, the kind of infidelity which is the fruit of a *new, a true, and increasing revelation* of the knowledge of God, is a virtue, and not an evil!

It is not difficult to see that the character of God revealed to Moses, in the name of *I AM*, was different from that revealed in the name of *Jehovah*; neither is it difficult to perceive that the character of God revealed in the name of a *Heavenly Father* only, is different from that of God as a *Heavenly Father and Mother*. Hence, the actual truth, when fully revealed, is, that there is but *one true God*, consisting of Male and Female constituents or principles, forming one complete Being, as *God, A HEAVENLY FATHER AND MOTHER*, the primary source and Creator of all existences; yet, this God, in this Character, has not been generally revealed to man; but God has been gradually revealed to man, and understood by man in different characters; and, in this light, "The God of Moses was not the God of the Universe." The God of the Universe, the *HEAVENLY FATHER AND MOTHER, GOD*, was not fully revealed until

the second coming of Christ, in the female. This is the dispensation of the revelation of God to man, wherein "the mystery of God should be finished."—Rev. x. 7th. Then, and not till then, was to be revealed the *Mother* in God, or, the *Motherhood of God!* She was *hinted at* by Moses, and *alluded to* by Jesus, but the time for the revelation was *when Christ should make the second appearance*, through "*One like unto the Son of Man.*" Nothing is more like unto a *Son of Man* than a *daughter of man!* And thus, as the *Son* Jesus, revealed the *FATHER*, *GOD*, so the daughter, *Ann*, "*the WORD*," revealed the *MOTHER*, *GOD!* Here it should be observed, lest the understanding be falsely impressed, that, *aside from the clothing of the spiritual baptism*, the *Mediator* of this revelation, the *embodiment* of this *Sonship*, is *not an Oracle of God*; is *not authority*. Had Jesus, as a man, been infidel to the duties of his high calling, as the *first-born Son of God*, the Father would have rejected him, and called in another Medium in his stead, to reveal the Fatherhood of God.

In like manner there is no *absolute importance*, in the *abstract*, attachable to the person of *Ann Lee*, that she should become the first-born daughter of God—the Oracle to reveal the *Mother in God*, and the *Bridal help-meet* of the "*Second Adam*," "*The Lord from Heaven*," "*a quickening Spirit.*" Had She been infidel to her high calling into Christ's death and resurrection, another female would have been called who would be filial, and by her sufferings and obedience, reveal the *Motherhood*, the *Duality of God*, and of his *Christ!*

Many Creeds of religion teach that Jesus is God; that the Holy Ghost is God, and that the Father *alone* is God; but, whence is this idea of God derived? When we search for the divinely inspired Mediator between God and man, to find who was the chosen Oracle to reveal this character of God to man, we fail to find such an agency. It had no existence until near the close of the fifth century of the Christian Era; hence, it was no revelation of God through Jesus Christ; but its birth seems to have originated in a Popish Council.

Now, if Jesus Christ is the Oracular law-giver, and divinely-anointed teacher of the Church of Christ on earth, and he never taught that *Jesus is God*, but did, habitually call himself "*the Son of Man*," as if to wisely forestall all legendary and mythological assumptions of his Divinity, is it not *Infidelity* to the Christian religion to declare that *Jesus Christ is God?* His immediate disciples, the twelve Apostles, dared not do it; they declared him to be the *Christ of God*, *after he had been clothed upon by the baptism of the Holy Ghost!* In answer to the question which Jesus put to them, saying, "*Whom say ye that I am?*" Simon Peter answered, "*Thou art the Christ, the Son of the Living God!*" Jesus blessed him, and told him flesh and blood had not revealed it to him, but "*My Father which is in Heaven.*"

Again, where is the Oracle who was Divinely authorized to declare that the *Holy Ghost* is

God? We have no record of such an Oracle! The idea was not taught by Jesus, neither by his apostles, nor by the Primitive Christian Church. From all of the teachings and references of Jesus and his Apostles concerning the Holy Ghost, the only idea taught is, that the Holy Ghost was a godly spirit, which the followers of Christ should receive and be filled with, and be covered, by a baptism, once spoken of as a "*Witness for Christ*;" "*The Comforter*;" an Anointing resting on Jesus (see Acts x. 38), and on his disciples, as is manifest by multitudinous passages of Scripture. The Apostles spoke of the "*Holy Ghost*" also, as a *Servant* or *Messenger of God!* Paul speaks of the "*love of God shed in your hearts by the Holy Ghost.*" Peter speaks of the "*Holy Ghost sent down from Heaven*;" but, no where, in Scripture, is the *Holy Ghost* called *God!* No history, then, gives us any account of a revelation of God proclaiming to us the *Holy Ghost as God!* but simply a ministering spirit!

The *Holy Ghost, God*, like unto the *Jesus, God*, had its birth in the Anti-Christian Church, after the falling away of the Primitive Christian Church! It was a god-child of the Catholic Priesthood; and, may it not be truly said, born of folly? And, when the *true God (Heavenly Father and Mother)* is revealed to all humanity, will not a *Triune God* be considered by all humanity as *Infidelity?* The Christian revelation of the true God will bear stating; bear canvassing; bear investigation; and, God of Mercy be praised, that, however infidelic it may appear to some professors of the Christian faith, there are, at the present day, even in Rome, "*Prelates who do not believe that the Pope is the authoritative and infallible interpreter of God.*" But freedom of belief, liberty of conscience, is infidel to Popery! And, in these days, *Modern Italy*, the Governor of the Catholic World, has become somewhat Infidel to Popery in the proportion of 40, 835, to 46. But, we are not to consider this question as Catholics, nor as Protestants, but as *men and Christians!*

Descending from Infidelity to God, we are more particularly to inquire after *Infidelity* to Christianity; that is, the doctrines of Christ, and those opposed thereto; *Infidelity* to the *Christian Church!*

In reference to Christ's doctrines, as the standard for Christianity, we have the Gospel Testimony in a nutshell, the fulfilling of the law! Jesus said, "*I came not to destroy the law (of Moses), but to fulfill it.*" The great precept of the fulfillment of the law, is "*love to God and Man.*" We then have the fruits of love: First, Purity; second, Peace; third, Mercy; fourth, God-like, or good fruits. Goodness embraces Charity and forgiveness; these all sum up in newness of life, in everything! "*He that sat on the throne said, 'Behold, I make all things new.'*" This was Jesus Christ. *New Heavens, New Earth*, a *new man*, a *new woman*, a *new relation* and *association* of the sexes, for a *new*, a *heavenly purpose*—to people the new Creation of God by *regeneration* (which is synonymous with the resurrection of the soul), *not* by generation! For, said Jesus, "*My Kingdom is not*

of this world;" "*They that are counted worthy to obtain that world, the heavenly resurrection from the dead, neither marry, nor are given in marriage, but are (in this present time and world) as the Angels of God in Heaven.*"

Generation is the basic law of this world, and the Oracle for its perpetuity. Of generation we have the selfishness of man; *mine* and *thine*. Of this is derived the impurities and lusts of humanity, both of the flesh and of the mind! Of these lusts come ambition, fraud, strife, war and woe. "*Whence come wars and fightings? come they not hence, even of your lusts that war in your members?*"—*James*.

Thus, then, an Angel life, a Celibate life of virgin purity, in thought, word and deed, is the Christ life! The Christian character is set forth by the Apostle as follows: First pure, then peaceable, full of mercy and good fruits; a life Christ lived out—not merely *believed* in; *this is Christianity*. Jesus said, "*Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven!* This is *fidelity* to Christianity! Hence, *Infidelity to Christianity consists in merely believing in Christian precepts, and trusting in the merits of Jesus for Salvation*; for, said Christ, "*Behold I come quickly, and my reward is with me to give to every one according as his works shall be.*" *Not to crown him with Salvation according to the righteousness of Jesus; this is Infidelity to Christianity!* Judged then, by Jesus Christ, all are *infidels* to Christianity who trust in the merits of Jesus for Salvation, instead of living as Jesus lived!!

Descending in our inquiries from the Christian's God and the Christian Testimony, to to the Christian Church, to inquire what is Infidelity and who are Infidels, we are first to consider, that a *Heavenly Father and Mother, God, presumes a family*; who are their children? for no Being, not even God, can be a Father or Mother without children! Hence, we have Sons and Daughters of God, constituting the Christian Church, the Kingdom of God.

The Governmental Order of this Christ Church is theoretically Patriarchal, the Supreme Authority being the *Heavenly Father and Mother, God!* The secondary, derivative, or mediatorial authority, Elder Brethren and Elder Sisters! Jesus was the Elder Brother of Christ's Church—"The first-born among many Brethren," as set forth by Paul. *Ann* (the Shakers believe) was the first-born among many Sisters; if not, then a first-born Daughter is yet to come! But if the Son revealed the Father, should not the Daughter be the legitimate revelator of the Mother?

The Church of Christ, then, being constituted of a heavenly family of Brethren and Sisters, living in the innocent and dependent capacity of the *Children of God* (not of husbands and wives), in a *pure*, celibate, angelic state, as live the Angels of Heaven, and governed, in an immediate capacity, by the *Heavenly Father and Mother, God*, but in a *Mediate Capacity*, by the Older (Elder) Brethren and Sisters of the family, and *practicing* the

life-teachings and examples of Jesus Christ, is the *Christian Church!* And, thus to live, is *fidelity* to the Church, "*par excellence!*"

Then, may not Infidelity to the Church consist: First, in ignoring the *Father and Mother, God*, as the leading authority of the Christian Church, and substituting a Triune God, of three males, Father, Son, and Holy Ghost, all equal in age—that is, the *Son* as old as his *Father*, and older than his *Mother* (Mary), yet, having two Mothers, the Holy Ghost Mother being the same age as her Son? And secondly, as Mediatorial authority to lead this Church, substituting Popes and Cardinals, all of the male sex, as infallible vicegerents of this Trinitarian, Masculine God. And, thirdly, for the Church laity, instead of simple Brethren and Sisters, of *grace*, and of the *regeneration*, whose *souls* are resurrected from the death of sin and made immortal, substituting *husbands* and *wives*—*men* and *women* living in *natural* generation—who propose to be carnally resurrected, to continue to propagate an earthly, sensual race, to be forever mortal, only simply clothed by a *frock* of immortality.

In a financial capacity, *Fidelity* to the Church of Christ on earth, is, for its Church members to have all things in common, as Brethren and Sisters of the Parents' household!

May not Infidelity be claiming personal and selfish property for their generated offspring, *mine* and *thine*—practicing wars and bloodshed by which to settle controversies, instead of loving and forgiving?

The *language* of *Fidelity* to the Christian Church is, "Come unto me all ye that weary and are heavy laden, and I will give you rest." The *language* of Infidelity is: Believe or be damned, and be damned if you do believe, unless elected by God to be saved, let you be Sinner or Saint.

Fidelity teaches *election to Heaven*; *Salvation* to all souls, indiscriminately, who will confess and repent of all sin, whether in this world or in the next.

Prospectively considered, *Fidelity* to Christ's Church consists in forsaking the world, for the purpose of living a holy life—that is, a life set apart for a godly use; coming unto Zion, Christ's Church, with a motive to build up the Cause of God in the earth; consecrating temporal substance, time, talents, and spirit to work for God, and work, too, with a will.

Infidelity to Christ's Church prospectively, is to gather to the Church because of poverty, "*for the loaves and fishes*," because of inability through sickness, idleness or negligence to make a home in the world; hence, ready to unite with any movement that promises ease, plenty and individual freedom from earthly cares!

Nay, these may not build the temple of the living God on earth! these may not reform society and "make all things *new*." These are *Infidels* to the Church!!

The problem of a *new life for humanity*, and a *new order of society*, of heavenly type, must be solved by those in possession of *living faith*, *unflinching devotion*, *indomitable perseverance*, and *undying energy*, and who consecrate their lives and treasures to God forever.

G. B. AVERY,
Mt. Lebanon, N. Y.

BIOGRAPHICAL.

Teachings of Ann Lee.

Multitudes visited Mother Ann at her home, and made many inquiries. She was ever ready and willing to give information when inquiries came from the honest seeker after truth.

From the following remarks may be learned the answers she made to some of the questions asked her; the questions are generally omitted as unnecessary. 1. Joseph Meacham, on meeting with her, asked: "How is it, you being a woman, teach in the Church, and even claim to be the head of it?"

"The order of God in the natural creation, is a figure of the same in the Spiritual: As in nature, it requires a man and woman to produce children, the man being first, and the woman second in the government of the family; and the children must be subject to their parents, and the woman subject to her husband, who is *first*; and *when the man is gone*, the right of government belongs, not to the children, but to the woman; such is the case in the family of Christ."

2. "The Gospel is the greatest of treasures; be faithful unto it. Put your hands to work, and give your hearts to God. Beware of covetousness, which is the sin of witchcraft. If you have anything to spare, give it to the poor."

3. "Be faithful unto gospel duty; be neat and industrious; keep your family's clothes clean and decently repaired. See that your house is kept clean, and your food prepared in good order; that when the brethren come from their hard work, they may bless you, and eat their food with thankfulness, and be able to praise God in the beauty of holiness. Watch and be careful; don't speak harshly, nor cast reflections upon them; let your words be few and seasoned with grace."

4. "You must put away your covetousness, your lust and your filthiness, and be prepared for the increase of the Gospel. Remember the poor and needy; the widow and the fatherless; deal your bread to the hungry, and your clothes to the naked. *Your* natures will say, 'let them work for them;' but *Christ* sayeth not so. Remember the cries of those in need and in trouble, that when you are in trouble, God will hear *your* cries."

5. "Little children are innocent; and they should be kept so. If brought up in innocence and simplicity they will receive good as easily as evil. Do not blame them for every little fault; teach them obedience, let your word be law. Never speak to them in a passion; it will put devils into them. When I was a child, my mind was taken up with the things of God, so that I saw heavenly visions, instead of trifling with toys. Do all your work as though you had a thousand years to live; and as though you were going to die to-morrow."

6. "Once my feet walked in forbidden paths; my hands handled unclean things, and my eyes saw nothing of God aright. Now, my feet are in the narrow way; my eyes see, my ears hear, and my hands handle the word of God. You can never enter the kingdom of God with hard feeling towards any. God is love; and if you love God, you will love one another."

7. "The work of God in this day is an *inward*, spiritual work. It is not so great in *outward* appearance as it was in past Dispensations; therefore, souls must be very careful how they treat this Gospel. Such as finally reject the testimony thereof in this world, will not have another day equal to this; nor any, until an offer of the Gospel shall have been made to the entire race of Adam. The Gospel will increase; small at first, but will yet be embraced by hundreds and thousands. It will increase, until the covering is taken off, that now covers the rottenness of anti-christ's foundation; then, souls that are bound in sin will call to the rocks and the mountains to cover them."

8. "Those who obeyed the Gospel on Earth, taking up their cross as Jesus did, stand with him on Mount Zion; these are in the *first* resurrection; while those who wait to receive and obey the truth in their disembodied states, will not be so glorious, but constitute the second fruits."

9. "All souls will have an *offer* of this Gospel, either in this world or the world of spirits. You have your day now, prize it. By obedience you can progress out of your loss, and become over-comers as Jesus was; but souls in the world of spirits make their progress through sufferings, passing from prison to prison, until they find the mercy of God!"

We purpose a continuation of Ann Lee's sayings; they may sound ancient; they may seem superstitious; but obedience to them has ever wrought greater purity of character, and created an appetite for works of righteousness—a progress from a little faith unto greater faithfulness. *

The Religion of the Revolutionary Fathers.

In early childhood—almost in infancy—when the mind is plastic and confiding, I went to meeting. The meeting was in a barn, still standing, near the 45th parallel, on the Highgate side of the line, between what was then Elder Thomas Best's and Colonel Lake's.

The preacher, in demonstrating the necessity for deferring the final judgment to some remote period, used the following argument: "It cannot be ascertained, at death, the amount of *good* or *evil* that a man has done. For instance, there is *Father Wesley*: it may take thousands of years to determine the amount of *good* he has done. On the other hand, there is *Tom Paine*: it may take as many thousand years to calculate the vast amount of *evil* he has done."

Of course, I took it for granted, that Father Wesley, if not the *best*, was *next* to the best, man that ever was; and that Tom Paine must rank next to a certain unmentionable character, of which or whom the preacher made frequent mention.

First impressions, especially in *theology*, remain, till driven out by sternest logic.

While still a child, of some ten or twelve summers, my father, from one of his frequent visits to his brother, Captain John Prentiss, of Rutland, Vermont, brought home a book, entitled "*The Jeffersonade*; or Democracy Unveiled: by Dr. Caustic." This I read.

Jefferson, in his "Notes on Virginia," written while Governor of Virginia, said: "It matters not to me, whether my neighbor believes in one God, or twenty. It neither picks my pocket, nor breaks my leg."

Jefferson wrote the Declaration of Independence, and it was unanimously adopted by the Continental Congress, with slight variations.

When something over twenty years of age, a gentleman from Albany gave me a pamphlet purporting to have been written by *Thomas Paine*. How dared I to read it? I did read it, and then threw it into the fire.

The pamphlet, written in America, was addressed to the masses of Europe, with the intent of lifting them from the thralldom of superstition, that they might *begin to be men*. He dealt in great plainness of speech, with what he seemed to regard as the unwarranted assumptions of the clergy; told, at considerable length, what *he did not* believe. Then he said, "Perhaps some of my readers would like to know what I *do* believe. That there was such a man as Jesus of Nazareth I verily *believe*; and that he was the most perfect example of righteousness this world ever saw, I also believe. And, if they who profess to be his followers would pay more attention to following his example, and make less noise about it, I believe it would be infinitely better for the world of mankind."

Some years later, I met with my father, who was deeply religious and an admirer of Father Wesley. I ventured to question him on what seemed to me an incongruity in my early-imbibed notions of *Tom Paine*, as compared with the sentiments expressed in the pamphlet. I said to him, "Do you know anything of Thomas Paine?" He said, "Yes; I was well acquainted with him. He was Washington's private secretary; and, while I was in the Life Guards, I used to see him every day." "Well," said I, "what can you say of him?"

This was the first time I had ever moved the question. I regarded it as a delicate subject; and my father seemed so to regard it. After some deliberation, he said:

"Well, to do him justice, if I say anything, I must say he was the best man in America. He did more to achieve our independence than any other man, except Washington. And I don't know that I do right to make that exception. For when, after repeated disasters, we were retreating south, pursued by a well-fed, well-clad, superior force (it was the darkest time of the war), Washington said to his Secretary: 'Paine, what shall we do? This army is the only hope of the country. Here we are, in dead of winter, unclothed, unfed unshod; the men leave the prints of their bare and bleeding feet on the frozen ground; their term of enlistment is about to expire; and I have not the heart, under such circumstances, to ask them to re-enlist. What can we do?'"

"After solemnly reviewing the situation, Paine replied, 'If you will form the men into a hollow square, around that stump, we'll see what can be done.' The men were formed; *Paine* mounted the stump. All eyes were upon him. The men had often seen him, but had seldom heard him; for he was a man of few words. *Paine* carefully and solemnly surveyed his audience. There was silence

audible. He spoke. His words were highly charged with electric fire. Thus he began:

"This is the time to try men's souls! The *summer* soldier and rotten-hearted villain that *now* deserts his country's cause deserves the *curse*s of his fellow-citizens."

"When his oration was ended, the soldiers, almost to a man, re-enlisted. They had received *Paine's* inspiration. A new soul was in them. They assaulted and carried the Hessian camp. The tide of war was turned, and success followed success. Cornwallis surrendered; the war ended; the men, unpaid, went home to provide for their little ones as best they could; and *Paine's* reputation, like that of public benefactors in general, was committed to the tender mercies of—not the wicked, of course not—the clergy."

"Independence is my happiness; I view things as they are, without regard to place or person. My country is the world; my religion, to do good."—*Paine*. O. P.

Plain Talks—No. 1.

There is a deep, religious agitation at work in the hearts of the people. It is not manifested by bubbling, church revivals, that too commonly burst, and leave the individual the worse for its spirit-intoxication; but it is deeply, silently working; silently anxious for, and demanding more of soul-satisfaction. Church theologies are becoming stale, and the Divine life is looked for, yearned for, demanded. "What shall I do to be saved?" stirs the bosoms of thousands who cannot find satisfactory answers in their temples of worship.

Popular preachers are learning that popular preaching may pamper the intellect, but does not feed the hungry soul; and that it is impossible to impart the love and life of Christ to their flocks, when they neither *have* that love, nor *live* that life. The crisis is coming. The Life-of-Christ testimony has taken issue with the death, and Calvary-blood theory! Life versus Death!

There is much soul-distress in the land; this is the result of disobedience to heavenly light—"this is the condemnation." God hears the earnest seeker after truth, and answers; but God's answer speaks of self-denial, of the physical cross; of the higher life and the Angel character, and sweetly says, "Come up hither!" and the representative soul responds, "Lord! (for the present) excuse me." God does excuse; the soul's trouble increases; it feels that it is excused from God's help, by refusing to obey God's will.

"Help, help!" cries the soul; "LIVE, LIVE!" cries the Spirit. And yet, how hard is the lesson, "*live* unto God and *die* unto every sinful practice!"

Scores of individuals are writing us, predicting the coming of the Spirit of Christ the second time.

Scores of periodicals are just issuing, declaring the same fact; to all of which we say, *Amen*. The Spirit of Christ has appeared once, through Jesus, and already to *some* the second time; and *we* learn from its testimony, to live apart from sexual and sensual lusts; we learn from it that the virgin character is alone countenanced in the heavens; we learn

from it, that private property belongs to the earthly life—to the generative sphere, and has no part with Christ nor with Christians. It teaches us that war is devilish, and those who practice it, the servants of the devil! Plain, but true. The soul wants truth; it will be satisfied with nothing else. We have taken issue with the whole world of sin; we have stripped off the mask that covers, with fine words and splendid appearances, with false philosophy and unchristian teaching, the distresses of the soul, that rob it of eternal life; and we accept the consequences.

Theorise, twist with dexterous legerdemain the Scriptures; transform the real life of Jesus into what his teachings *may have meant*; we accept his life and love of goodness as our pattern and hope of Salvation, knowing full well, that as fast as the second Appearing manifests itself to souls, and its teachings are accepted, others will do likewise.

We have large respect for the sincere; but we have no respect for those who sing the praise of Jesus, but hate him in their lives, knowing what they do. We cannot daub, with hopes of salvation, the carnal mind nor body, whose loves and practices are at enmity with Christ's life. Let us, before accepting any religious sympathy from our professedly Christian leaders, demand that they strictly follow the true leader—Christ; and were this rule generally adopted, we would see the sheep's-clothing thrown off extensively, and the hood-winks dropping from the eyes of the multitudes.

Let us have Christ's life as a pattern—can we do better? and what *in our lives*, does not harmonize with *it*, let us confess the same to be unchristian, and we, *so far* from being Christians. "Open confession is good for the soul;" and to this point of decision is the present religious agitation bringing souls—to a self-examination. Many there are who have arrived at the conviction (*in foro conscientiae*) that their lives have not been Christian; and rather than do the work, and live the life of a Christian, they have renounced the name—F. E. Abbott-like—and declare we are not, and will not be Christians. This is the more honorable course, rather than *live and die in sin*; exulting in all the practices, or even in some of them that are opposites to Christ's life, and yet hope to be saved from the *penalties* of sins we will not relinquish while it is in our power to engage in them. *

The following is Prof. Bush's rendering of Zach. 4:7:—

"MI ATTAUH HAUR GAUDOL LIPNA ZERUBBABEL LEMISHOR HOTSIA EBEN ROSH TESHUA ANN ANN LEE."

Let us look into the next world: Bodily habits contracted here, will have no medium there; and hence we will be necessitated to unlearn there, wrongs we have indulged in here. Is it not a wise choice, to engage in nothing here, but what we can hereafter?

The most useless of tasks is to save another from conditions we are lost in ourselves. Jesus first overcame the whole world of evil, before he encouraged his disciples to follow him. *We* are called to be Saviours; let us first seek salvation, not from penalties but from practices of sin; then can we help our fellows out of the pit.

Parents should think, while teaching their children to confess to them *their* wrongs, that the gospel of Christ demands of Parents, confession unto apostles. *

The Church of Christ.

What is the church of Christ? The apostolic term, which is rendered *church* in our English version of the New Testament, is *ecclesia*, which signifies, sometimes, a collection of believers in Christ in any one place, and sometimes, all the believers, wherever located.

In ancient Athens, the term was applied, commonly, to the assembly of citizens for the transaction of public business. The *ecclesia* included only the freemen of Athens; hence, by a very appropriate transfer, it was applied to the Assembly of Christians, who were all regarded as one, and entitled to equal privileges in the church. In respect to all essential rights, no association of persons has ever existed in which was greater equality than in the church of the apostles' day. In this respect, there was neither Greek nor Barbarian, bond nor free.

The Greek word, *ecclesia*, with slight changes, has been retained by the Latin nations of Europe. In the Italian language, it is *chiesa*; in the Spanish, *iglesia*, and in the French, *eglise*. But the Teutonic or Germanic nations have taken their term for the church from another Greek word, *kuriakon*, an adjective, which, taken with the agreeing noun, *soma*, signifies the Lord's body, and, with *doma*, the Lord's house. Hence, we find in the German language, *kirche*, in the Danish and Scotch, *kirke* and *kirk*, and in the English, *church*.

The Apostle Paul, who, in common with most Asiatic writers, had a fondness for the use of metaphors, sometimes represented Christians in their collective capacity as an edifice. "That thou mayest know how to conduct thyself in the *house* of God," he wrote to Timothy; then, in immediate juxtaposition, he used three other similar yet appropriate figures, "which is the *ecclesia* or assembly of the living God, the *pillar* and *foundation* of the truth." Again, in addressing Christians, he said, "Ye are the *temple* of the living God." But his favorite figure was that of the human body, which probably as aptly illustrates the real, living church of Christ as any figure that can be employed. "God has appointed him (Christ), pre-eminently, the head of the *ecclesia*, which is his *body*, the fullness of him who fills all things among all." "For as the body is one, yet has many members, and all the members of this one body, though many, are but one body, so also is Christ"—that is, Jesus Christ and his church,—“for by one Spirit we have all been baptized into one body.”

The figure has been so amply enlarged by the apostle that one can hardly fail to comprehend its full force. He has presented to the imagination a living, active being, composed of various parts, yet all actuated by an impulse; the head devising what is deemed needful for the entire body, and each part acting in harmony with the whole, so that whatever is done by each, contributes equally to the welfare of every other. That which characterizes this being, is the spirit with which it is animated. Its fulness or completeness is from the Infinite Being who fills all things. That Being is un-

changeably the same—Eternal Love. The body that is actuated and governed by Love, evinces it by harmonious action within itself—*there can be no division among its various parts*. The figure means this, or it means nothing. Hence, the propriety of these words of the apostle,—“If any man has not the Spirit of Christ, he is none of his.” By no effort of the imagination can we include in such a body opposing elements which array the members against each other. We may use other figures, if we choose, to express the various opposing elements that exist among mankind; but how they can be admitted as appropriate to a body moving under the impulse of divine love, and governed by it in all its actions, it would be difficult to tell. Not only must the apostle's rhetoric be changed, but human reason must be reconstructed. Let it be granted that human nature has been such in all ages, that wars and contentions have been unavoidable, yet, why not assign to these their true origin? If human passions are stronger than God's grace in Christ, yet it was never admitted by the apostle. The Christian's course has been represented by Paul as a warfare, it is true, yet such a warfare as is not inconsistent with the figure of a united body, a well-constructed and beautiful mansion, or a temple which is the glory of the whole earth. So he has represented it as a race, but only such a race, as that in which the prize—the crown of immortal glory—may be gained by every one who enters upon the race-course. Not so with those who ran in the Grecian stadium.

It may be asked, "Are you aiming to prove, from a mere figure of speech, that the mighty hosts which have come down to our times through the ages, with the standard of the cross conspicuously elevated above every battalion, every division, and every army, do not really constitute the body of Christ?" The figure certainly proves this, if these hosts have all along been contending with each other with "carnal weapons of warfare" as well as with "the sharp sword that goeth out of their mouth," instead of using those weapons that are "mighty through God" to destroy sin in themselves. That the history of the past as well as the present condition of the nations show this, every one may see who casts but a cursory glance over both.

The "God of all peace" as well as of love, rules the body of Christ. It requires no great force of logic to show what must be the result of such rule. But if the figure of speech is not clear enough, then let us take simpler language equally apostolic with the figure. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "Let us not love in word, nor in tongue, but in deed and in truth." "He laid down his life for us, we ought also to lay down our lives for the brethren." These words are explicit enough to show that those who make war upon each other, instead of loving and laying down their lives for each other, do not constitute the body of Christ, whatever else they may be.

These words of Jesus Christ to his disciples, though expressed in a figure, are sufficiently

clear to show of what characters only his church is composed:—"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. If a man abideth not in me, he is cast forth as a branch that is withered." The life of the vine and its branches, as well as that of every plant in the vegetable kingdom, is maintained only so long as they adhere to that which supplies the vivifying sap. Christ abides in God, His life is the life of God—eternal love—and those who are united to him also partake of the same life. There is no other alternative,—either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt.

The church of Christ, then, consists of those persons, wherever they may be, who are so united to him that his life, which is the highest element of life in the universe—divine love—pervades their being and has a controlling influence upon their entire conduct. In this sense the oft-repeated expression, "there is no salvation out of the Church," is true. There is nothing else that will save one, in the broadest and highest signification of salvation, but that which unites him to the divine life, and when he possesses this within himself, he is an integral part of that body in which is the *divine completeness*.

Christ's church has also been represented as a kingdom. This was the prevailing form of government in his day, and that under which the Messiah's government was pre-figured by the Jewish prophets, so that it was almost a matter of course that he used such an illustration. But in our democratic age, the figure is less agreeable to the taste than some others. It conveys an idea of too much pomp and splendor. There is too great a distance between ruler and subject. We can scarcely get a glimpse of the meek and lowly Jesus amid the glitter and show of palaces, thrones, and countless attendants, and through the smoke of the adulatory incense. However attractive and venerable it has become by reason of its existence of ages, yet, "Come from the four winds, O breath," breathe upon and dissolve forever this scene of oriental enchantment!

We like better the gentle shepherd leading his flock through verdant pastures and by the side of still waters. If we wished to indulge the feeling of reverence, then we would enter the magnificent temple, where God dwells and walks among his people. But the figure of the family admits, if not as great a variety and splendor as that of the kingdom, yet more naturalness, more attractiveness to the soul in its gentler and kindlier moods, and is really more in accordance with the spirit of divine love and tenderness that dwelt in Christ. Male and female are each representative of distinctive features or principles in Deity, and as these are one in essence and co-equal in office in the Divine Being, so are they to be, and should be regarded in Christ or in the church. In the family of Christ are Father and Mother. They have their offspring, those who have been born into the higher life of divine love. These are brothers and sisters, possessing equal rights and privileges. There are, in this family, no rights of primogeniture. There is

no oldest son to claim all the dignities and inherit the estate, while the rest are dismissed to the plebeian ranks. There is reciprocal love between parents and children and between brothers and sisters, for love is the element of their existence. They have unlimited wealth—"durable riches of righteousness;" "all things are theirs, whether things present or things to come," and they are to remain theirs throughout "the age of ages." WM. H. BUSSELL.

To my Youth—No. 1.

By the good providences of God you have a privilege to see and hear of, and practice Christian principles. There are many persons educated in schools and colleges, and called Christians, who preach and pray, and yet have not begun to practice the first Christian principles; indeed, have not yet begun to practice the first just, natural principles—that is, to get an honest living with their own hands. Your opportunities to become truly learned, greatly exceed theirs; and if you receive the principles and truths of the gospel—the glad tidings that Christ and Mother brought—and put them into practice in your every day life, in all your goings forth, you will become truly learned, and finally, you will be assured that in Christ Jesus is hid all the treasures of wisdom and knowledge. My object in writing to you is not to open up any branch of knowledge, but to point where some of the treasures of wisdom and knowledge may be found.

The Old Testament is a wonderful book—it contains a system of law adapted to the natural man, which exceeds all other systems of human law; and portraiture of human character, so truthful, and applicable to human conditions, that even after the lapse of three thousand years, they are still fresh, new and instructive. In the above respects, the Bible is without a parallel among books—it is above and beyond them all. And of the New Testament, the parables alone are caskets of knowledge, to say nothing of the great leading principles which underlie Christianity—lived out by the Saviour and opened in his teachings. What can be more comprehensive, or fuller of simplicity than Christ's interview with the young man who came to him, and kneeling, asked, what shall I do to inherit eternal life? In a few words he conveyed to the young man a knowledge of the work necessary to be done as a preparation to entering his kingdom—to keep the Moral Law—that is, do nothing to injure others, and give his all and himself to God; then he would be in a condition to learn of Jesus.

The reading of the parables as presented in the Scriptures, is very much like unto a rich man having a casket of precious things, who comes along and shows you a nice box; he opens it, and every little compartment is stored with jewels; he shuts it up and takes it away with him, and you are none the richer for what you have seen.

So of the sayings of Jesus; you may read them, and get an outside understanding of them, but if you do not practice, nor square your life by them, you will not be any richer in heavenly things. Jesus spake from the life he lived; hence, he was able to say, "the words that I speak unto you they are spirit and they

are life." Now, if you will make his life your life, so in your degree, you will be able also to speak from your life. But if you fail to do so—have not the life of Christ in you, you will be able to speak of natural things only, for out of the contents of the heart the mouth speaketh. It may be observed here, that all human beings have in them a two-fold life—an inward or spiritual life, and an outward animal life. Before I close, I will say a few words on this subject. In the meantime, I will open one of the caskets. On the outside is written the following words: "I will open my mouth in parables, I will utter things which have been kept hid from the foundation of the world"—the natural man. Parable first: A sower went forth to sow his seed, and as he sowed, some fell by the way side and was trodden down, and the fowls of the air devoured them. And some fell on stony places, and forthwith the seed sprung up because there was but little earth, and when the sun shone, the plants withered. And some fell among thorns, and the plants were choked. And some fell on good ground, and brought forth, some one degree of fruit, and others, a greater measure. When Jesus had opened this casket, he said, "he that hath ears to hear let him hear." He then shut the casket up and took it away with him, and left the multitude to think about what might be the meaning of the parable. No doubt, you would like to know the reason why Jesus did not explain it to them. He would have been well pleased to have done so, but he considered their state of preparation to hear his word and wisdom, forbade committing further knowledge to their keeping.

And with pleasure he turned to his disciples and said, "blessed are your eyes, for they see, and your ears, for they hear." "Hear ye therefore the parable of the sower." And he began to open to them its interior meaning, which you may read by turning to Luke 8:5. But before he began, he said, "Many prophets and righteous men have desired to see what you see, and hear what you hear, and have not." To the language used by Jesus in explaining the first part of the parable, I would draw your attention. "Those by the wayside are they who hear; then cometh the devil and taketh away the word out of their hearts." Now, how did the devil manage to take the good word out of their hearts? They gave way to lightness—"the fowls of the air devoured it." Here we see, that giving way to lightness in sacred things, is an act of the Devil. Young persons are greatly exposed to receive from others, this spirit of lightness; to many, it is just as natural to be light as it is to breathe, or in other words, they willingly work the work of the Devil, and minister the same spirit of lightness to others, and think nothing about it; and that is the way the Devil wishes his work to be done; do it, and never think about it afterwards. Christ, knowing how exposed souls are, said, "Watch and pray that ye enter not into temptation," that is, into the spirit of the Evil One. The Devil has the easiest access to young people through the avenue of lightness; they think there is no great harm in it, and will actually sing the songs of Zion in a vain, careless sense.

When a soldier is placed on guard, it is his

duty to watch and see that no enemy goes over the line or gets a foothold in the camp.

So of all the thoughts that enter your heads; except you gather and keep the gift of self-examination, you will find that the Devil will enter your premises every day, and instead of you being a guard to keep out evil, you will be an avenue to receive and admit it. D. F.

If the people called Shakers, do not exhibit, *with an increase*, before all men, the faith, spirit, doctrines and principles of the primitive, Christian Church, together with power over evil in their own souls, let that decide the whole question. WM. LEONARD.

EDITOR'S NOTES:—Attention is called to the address of Wm. Leonard, "Ayer, Mass.," changed from "Groton;" also, a change in "Mt. Morris" agency. Individuals sending articles for publication will regard the spirit of the "Circular" issued to Believers. The Editor's drawer, though nearly full of good matter, will hold some more. We want a wider sphere of contributions; some think we are acting on too contracted a scale—the reason is, we have not yet heard from the East nor West, but in small degree.

Remember, THE SHAKER is the organ of the UNITED SOCIETIES. We want *short* articles; full of pith, testimony, and true to life. We repeat: we will send one copy extra for five subscribers. G. A. L.

THE SHAKER.

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G. A. LOMAS, Resident Editor, Shakers, Albany, N. Y.

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